639
533
621
792

b. Metre : Ramal type, ||—|——∪—|——∪—

شَيْخنَا ٱلْمخضَار يَطْفِى ٱلنَّار

« Our Šaiḫ al-Miḥḍār puts out the fire. »

This is a radjaz or zāmil known as radjaz ḥābbah, or « jingle used by a party of men at the trot ». It would be sung after a fire had been extinguished. It should be noted that extinguishing of the fire is attributed to the patron saint of the quarter, and one can with justification see in this the survival of some ancient pagan ceremony.

c. Metre : Basīṭ type,

||—|—∪—|—∪——|—∪—|—∪——

وَٱلشَّيْخ وَٱللّٰه عُمَرْ يَا سَعْد مِنْ كَان شَيْخَهْ

« By the Šaiḫ, by God, 'Umar, O the good fortune of him whose šaiḫ he is. »

This radjaz (jingle) is also used in trotting.

d. Metre : Banī Mighrāh [10],

||——∪|———∪|——∪|———∪

عُمَرْ مِخضَار فِى كُلِّ حِجَّهْ نَهْتَرِى بَهْ

وَرَاسَ ٱلْخَصْم لِى قَدْ عَصَبْنَا بَيْن جِيَهْ

« 'Umar al-Miḥḍār, in every matter we shout for assistence to him.

And the head of the foe whom we have made up our mind (to attack) we shall bring [11]. »

[113
224]

[10] I have named this metre Banī Mighrā because it seems to be invariably used in the poems which begin with this phrase. The Banī Mighrāh poem is the traditional hunting song of Ḥaḍramawt; it is discussed at length in my *Prose and Poetry from Ḥaḍramaut.*

[11] اهترى LANDBERG, *Glos. Dat.*, « prononcer le cri de ralliement de la tribu, criailler ». My informant said it meant « to seek assistance from. » For عصب he gave the synonym اراد. One can say عصبنا السيله equivalent to بينا السيله « We want to go to the Masīlah ». In the « oath of denial » *infra*, I think that the first two verbs must have the fundamental sense of « binding and loosing » بين جيه is equivalent to بينا نحيه.

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539 b. Metre :

539 Perhaps ‖ — — ∪ | — ∪ — ∪ — ∪ — فَاعِلُ مُسْتَفْعِلُ فَعُولُ
621
224 قَدْ قَنَصْنَا الصَّيْدَ فِي رُبُوعَهْ [13]
شَيْخُنَا عَلِيُّ بْنُ مُحَمَّدْ

« We have hunted the game in its lairs (or mountain-sides). Our šaiḫ is 'Alī bin Miḥimmid. »

This tanṣūrah has no small interest when it is recalled that the ritual hunt played an important part in the pre-Islamic religion of this part of Arabia, especially the hunting of the ibex [14]. The first half-verse is commonly sung by *all* the quarters of Tarīm, and is even used by the people of the ḥawṭah of Thibī not far away.
[792] Šaiḫ 'Alī bin Muḥammad is a saint of the Āl Ḥaṭīb family, known as Ṣāḥib al-Wi'il, i.e. « He of the Ibex ». Once, on the occasion of a feast, either the lesser or the greater 'Īd, he had no animal to slaughter by way of celebration, but on returning home from the mosque he found an ibex standing by his door. This was evidently a miracle performed on his behalf. Šaiḫ 'Alī is the patron saint
[346 361] of al-Ḥilaif, and is buried in the cemetery of al-Furaiṭ [15]. The chief mosque of the quarter is Misdjid al-Wi'il, and at one time when, owing to the dissension between three sections of the Yāfi'ī rulers, Tarīm was divided into three territories with three separate djāmi' mosques, the Misdjid al-Wi'il was used for the Friday prayer; this took place about a century ago.

No doubt this tanṣūrah would be used by parties of hunters returning from the ibex-hunt as I have described in the preface to my book on Ḥaḍrami popular verse.

3. Ḥārat al-Saḥīl

[792] The people of this quarter mention their saint, an 'Aidarūs saiyid
539 who is buried in Tāribah, but I have no further particulars about
621 their tanṣūrahs. They shout
533

[13] Variant شُعُوبَهْ.

[14] Cf. A. Bertron, *The Ritual Hunt*, Le Muséon, LXI, 3-4, pp. 183-96.

[15] For this cemetery see *The Cemeteries of Tarīm*, *op. cit.*

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

been the borderland of two kingdoms, which naturally would not be the most favourable place for setting up inscriptions. Frontier defences are never centres of culture. Furthermore the stone here is not favourable for incising: it is too brittle. All the texts deciphered for us by Mordtmann are votary inscriptions (proskynemas) to the national god, Sīn.

From Ḥuṣn Thōbe we walked back to the main wādī, in whose midst, on a great lonely rock, remains of the walls of Ḥuṣn el-ʿUrr still rise to a considerable height. We met the caravan here and, uniting our forces, tried to get at a piece of cut stone that was cemented into the upper part of the remains of the walls. After much effort we succeeded. It turned out that we had detached a capital of whitish sandstone, particularly well-hewn on its four planes. The capital was too heavy for transport on our camels, so Von Wissmann made the drawing reproduced here.[1] The skill of the artist who, in ancient times, made this head of a column is clearly shown in the undamaged portions. The sculptor seems to have depicted hunting scenes. Mounted men fighting with lions are represented on one plane; on another are very good reproductions of the ibex (*wiʿl*), an animal which plays a great part in the folklore of Ḥaḍramaut. The *wiʿl* hunt is still the favourite sport of the Ḥaḍramīs, although strongly disapproved of by their religious leaders on account of the ceremonies of evidently heathen origin accompanying it. The heavy, notched horns of the ibex, gracefully bending backwards, are, up to this day, to be found as trophies decorating the façade of many a house in Ḥaḍramaut.

The smaller hewn stone that we had found in the ruins on the outward journey was dug up again. This stone, flat and of the same white sandstone as the capital, appeared to bear on front and back an identical sculpture, representing a bunch of grapes with a few leaves, a motive that also occurs here and there on the decorated surfaces of the capital. We wished to take this stone with us to Terīm as an addition

[1] See p. 178.